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For table laden with good things,
The tokens of His love,
We praise His name, and humbly seek
His blessing from above.

Singing: Father, bless us,
Bless us with Thy Presence now.

W. L. CURTIS.

Hyogo Bukwai.

The Hyogo Bukwai (Conference) this fall, was held at Sanda, Oct. 21,—rather later than usual, the date being fixed with reference to a mushroom hunt, which was planned for the afternoon. Sanda is over the mountains from Kobe, and the contingent from here went by train, being met at Sanda station by a delegation of the Christians, who escorted us to the church.

The little church was very attractive with the fresh, white covers on the cushions, new for the occasion. The church building is the very oldest of the *Kumi-ai* churches,—older even than the first building of Kobe church, altho that was organized first. There were only about fifty-five present, for, altho it is an *old* church, it is now a weak one, having given of its strength to the cities, and also to the churches, several pastors having come from its membership.

The *business* of the *Bukwai* is done, as far as possible, at the spring meeting, and the intention is to have the fall meeting largely devotional and social; hence the plan for the mushroom hunt. The morning session consisted of a good, spiritual sermon, by the pastor of Kobe

A Thanksgiving-Day Grace.

Tune,—“Around The Throne of God
In Heaven.”

Around this table once again
We gather, young and old,
And praise the Lord, with heart and voice,
For blessings manifold,—

Singing: Praise Him! Praise Him!
Praise the Lord, our fathers' God!

We praise Him for our heritage
In flag and country dear;
For home and friends, for health and
strength,
And for the circle here,—

Singing: Praise Him! Praise Him!
Praise the Lord, our fathers' God.

church, followed by the communion service. One slight drawback to our enjoyment of the latter, was the prominence of a deacon who had been pointed out to us as the proprietor of a large hotel at some neighboring hot springs,—not a temperance hotel.

The plan was to adjourn for lunch, at the close of the meeting, to a park on a hill to one side of the town, but word came that it was not yet ready, and so the half hour of business that was to have followed lunch, followed the service, and dragged out to an hour. Then when we got to the park, from which there was a glorious view across the golden rice-fields to the blue mountains, the first thing was a photograph of the company. Both the communion service and photograph were unique features—I never heard of either before in connection with a *Bukwai*.

About 2.30 we sat down to lunch, on matting spread under the large trees, and the lateness of the hour helped the missionaries present to dispose creditably of their portion of mushrooms and rice,—a dish looked upon by the Japanese as a great treat. For dessert, there were boiled chestnuts, persimmons, and some branches of boiled beans in the pods, tied together for each person—and as we all nibbled those beans out of the pods, I just longed for a kodak. Among the various reports and notices after lunch, the amount of the communion collection was announced as *yen* 3.58, to be devoted to the Sanda church Sunday-school for its Christmas celebration, Pastor Watanabe stating that “the Sunday-school is the child of the church, and as in this case the parent is so poor, the child is very poor also.” The Bible woman had a few articles she had made to sell, by which she added somewhat to the same. It was then found to be so late, that the mushroom hunt which had such prominence in their thoughts when planning for the *Bukwai*, had to be given up, after all. The little church had raised 66 *yen* for expenses connected with the day, but quite a sum was unused,—probably the amount to be expended for hiring the

hunting ground for the mushrooms—so perhaps the Sunday-school can have a satisfactory Christmas celebration.

In the evening there was a well attended preaching service, with three speakers, and singing by some of the Sunday-school children as an attraction, to which, however, few of the visitors remained.

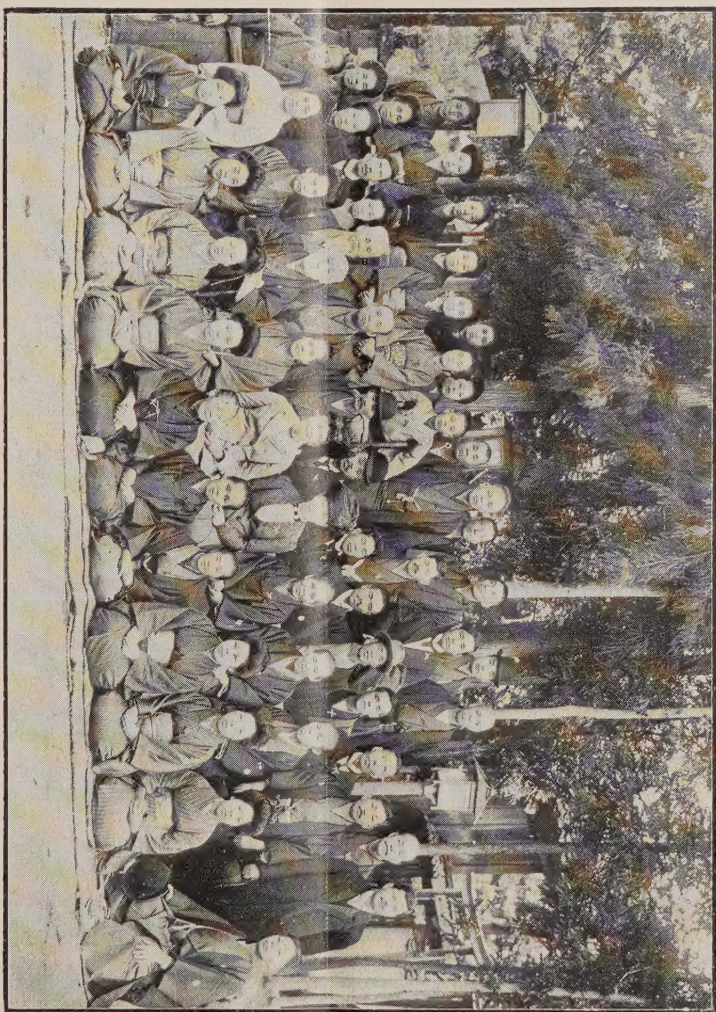
On the crowded train coming home, was a party of students belonging to some girls' school, who had been on an outing (perhaps a mushroom hunt!), and, like American girls, they whiled away the time by singing. Presently they started up the “Sweet Home” tune. I could not catch the words they used, but the interesting thing was the way one of our Kobe deacons joined in, appropriating the tune for the words set to it in our hymn-book. And next, he was actually teaching them some of our Christian hymns.

Percival Lowell, in his “Occult Japan,” characterized the Shintō pilgrimages made by large numbers of Japanese, as “peripatetic picnic parties, faintly flavored with piety;” and, as I saw how large the mushroom hunt bulked in their planning, I rather suspected this meeting of the Hyogo *Bukwai* might come under the same category. But while it may have been a “peripatetic picnic party,” it was surely saturated with “piety” from start to finish, possibly because of the daily prayer meetings, morning and evening, held by the church for ten days previous, as a part of the preparation.

(MRS.) JENNIE P. STANFORD.

Twenty-two Strenuous Days.

ON THE MAIN ISLAND.—The first three were spent at Hiroshima attending a general meeting, the first of its kind since the Mott conferences, in this or any other district in Japan, of the Christian workers in five prefectures (Okayama, Hiroshima, Yamaguchi, Kagawa and Ehime) bordering on the Inland Sea. Out of a possible 165 some 103 missionaries, ministers, evangelists and Bible



Hyogo Bukai at Sanda, October 21, 1913.

women were in attendance. Rev. J. T. Meyers (Methodist), chairman of the committee of arrangements, was chosen chairman of the conference and presided with great acceptance. Each of the five leading denominations working in the field furnished an outside speaker. These were Bishop Hiraiwa, Methodist, Dr. Ibuka, Presbyterian, Rev. T. Makino, *Kuni-ai*, Rev. J. Fukuda, Episcopal, and Rev. H. Yoshikawa, Baptist. The interdenominational, international spirit of fellowship was most delightful. A permanent organization was effected and a committee of ten elected to handle future business. The *Kuni-ai* contingent is Rev. Messrs. Abe, Nagasaka, Tsuyumu and Pettee, the last named being made chairman of the smaller business committee. Two large preaching meetings were held in Hiroshima's new city hall and these were preceded by lantern parades, Japanese and foreigners singing their way thru the city and announcing the evening services. The whole demonstration made quite a marked impression upon the conservative old city by the Inland Sea.

ON SHIKOKU.—The second three days were spent at Matsuyama where three of our good ladies have their hands, heads and hearts more than full caring for the many interests suddenly dumped upon them in the absence on furlough of three-fourths of the regular station members. We (this is not an editorial but a family we) tried to give them some help and counsel as well as fellowship, and in return they gave us much good chow and good cheer. We came away feeling that they were working out their problems in good, student-like fashion.

ON KYUSHU.—The next three days were cold and rough as we were bumped over waves and sleepers and rocks, traveling by boat and train and *basha* down nearly to the corner of Hyuga province on the south-east shore of Kyushu. Two great pleasures broke the monotony of the long journey, first the getting glimpses from steamer or train or ramshackle coach, of charming scenery, especially up the valley of the Kumagawa and around the

base of the volcano Kirishima and, second, a good supper, fireside fellowship and a civilized bed at the Clarks' in Miyazaki. I was confirmed in my opinion that not one of our smaller stations can offer more varied exhibits of work, or a field of greater promise than the Clarks and Warrens have at Miyazaki.

Our objective point was Okayama Orphanage farm of about 500 acres, lying on the top and sides of hills twenty miles from Miyazaki. There we spent two strenuous, but most enjoyable days, marred only by the knowledge that our host, the great-hearted founder of the orphanage, lay sick almost unto death in an adjoining room. Humanly speaking there is no hope of his recovery, but he is full of faith and courage and patience, spending what are probably his last weeks in planning for the more effective future of the institution to which he has given his life's best service.

HOME AGAIN.—It took us two days and part of a third, of continuous traveling to meet our next engagement, which was in Okayama, assisting in the special services there with Messrs. Kozaki, Harada and Tsuyumu, as outside speakers, to entertain the first named, and to rejoice with all the workers over 34 inquirers registered, and other results of the five days' meetings.

Then followed the dedication of a church building at Takaya, an account of which deserves a whole column, but must be crowded into a couple of sentences. A unique feature was the hearty congratulatory addresses by a representative of the mayor of the town, and by the head priest of the local branch of the Konkō Shintō sect, clad in his priestly robes, and wearing his ceremonial hat. The example of that little company of Christian men and women raising over 1,800 *yen* inside of ten months, and dedicating their new building not only free of debt, but with a balance of nearly five hundred *yen*, with which they propose to erect a parsonage the coming spring, will long stimulate country churches in this region to attempt seemingly impossible tasks.

The next special experience came in connection with my attendance on the annual meeting of Dōshisha trustees at Kyoto, the shortest, smallest and quietest meeting for years, but with a record of good work for the past twelve months, a present enrollment of 1,088 students, and a total of special gifts for the past year of nearly 20,000 *yen*, \$6,000 of which was from Mrs. James, of California. Mr. Pedley was elected trustee in place of the lamented Dr. Greene, and three new corporate members (*shayu*) were chosen. Dr. Nitobe and Rev. Joseph Cosand, of Tokyo, and Dr. Ishigami, of Osaka. The institution still has pressing needs, concerning which president Harada, or any one of the eleven trustees who attended this year's meeting, would be glad to furnish information by whomsoever desired.

FINALLY, BRETHREN, I have now reached the last day of the circuit, the twenty-second of the series. In the afternoon a number of us attended the funeral of the most prominent Christian in a nearby village. Pastor Nagasaka preached a comforting sermon, and then five more of us talkers utilized the occasion by making brief addresses. The whole service, it being the first Christian funeral in that town, made a mark impression upon the large audience.

In the evening I spoke at a welcome meeting given in the chapel at Hayashima, to Mr. S. Tsunashima, who has just returned from a fifteen months' tour around the world. He is a wealthy land owner who received baptism two years ago, and went abroad to study farming and landlordism in Christian countries. After an extended stay on the Pacific coast, he visited Texas, Pittsburg, Washington, New York, and various places in Europe, returning *via* Siberia. On his travels he met Rev. Barclay Buxton, and thru his kind offices saw something of country life in old England. He told his townsmen, who crowded the little chapel to hear him, that Japan seemed to him a very, very small country, from the standpoint of a round-the-world traveller, but great in spirit and opportunity. He was glad to note signs

of an increasing attention being paid by Japanese, to religious matters and other concerns of supreme importance. He was nothing but a plain farmer, but he believed the destiny of his own, or of any nation, depended largely on the deeds and devotion of the common people. Christian ideals and methods were the best he had discovered. They were large enough and strong enough to win the highest place in this age of strenuous international competition.

Tired was I at eleven o'clock that night when I made connections with my home bed in Okayama? Well, possibly, but glad to have had a share in so many and varied, and, on the whole, so encouraging experiences during twenty-two revolutions of old earth on her axis.

JAMES H. PETTEE.

Tokyo Japanese Language School.

Not long ago I had the pleasure of visiting the Japanese Language School in Tokyo, where several of our student missionaries are studying. It is called Nichiyo Gakko, and is under the direction of Mr. Frank Müller. The main sessions of the school are from 1.30 p.m. to 4.30 p.m., but there are classes for an irregular grade in the morning, and evening classes for business men, besides a branch school in Yokohama. Mr. Müller spends much time at the school, and is doing a most valuable work. He puts into it much thought, energy, enthusiasm, and the results of long experience, and the missionary body may well be grateful to him for all he is doing.

I visited first the beginners' class which numbers about twenty-five. This is, of course, the most important, as well as the most interesting class. Three teachers, Mr. Müller, Mr. Taguchi, and Miss Abe, stood on the platform. Mr. Müller had the work in charge, and made any translations, or remarks in English that seemed necessary. The idea of having both a man and a woman to teach the

same class seemed to be that the students might get their little differences of enunciations. Among other things taught that day was a sentence about the weather, what day of the month it was, and the day of the week. For example, Mr. Taguchi turned to Miss Abe, and said. *Myonichi wa, nani yōbi desuka?* She replied, *Kinyōbi de gozaimasu.* After they had rolled off this interesting dialogue between themselves several times, the class was made to say it over and over. Then Mr. Taguchi singled out several men in turn, and made them say it. Miss Abe did the same by the women. They took great pains to have the students get the right quirk to the *kin*, and the right quality to the *yō*, and were not afraid to display their vocal organs. Indeed they rather seemed to enjoy these performances, and there was no doubt that the class did; then the students were required to write *kinyōbi* in *katakana*, and then in character. They did not write the *yō*, which, of course, was beyond them. The teachers walked about helping out and criticizing. They then wrote the sentences on the blackboard, first in *kana*, and then in character, and drilled the students in them again. This is only an example of several things taught that day. Later, they were given a card with all the sentences taught that day, written in Japanese on one side, and in English on the other, for private study and for future reviews in class. Sometimes this class meets in two sections, so that the men and women can be drilled separately in pronunciation. They have memorized the Lord's Prayer, and *Kimi ga yo*, the National Anthem, and sing a hymn at the opening of the session. The students seemed eager and enthusiastic, and our own representatives in the beginners' class were no disgrace to the Mission. One of them remarked that the conditions at the school were almost ideal.

The next class I visited was the most advanced one in the school, and they were studying prayer language with Mr. Matsumiya. Some days before, the class had all written an evening prayer, and

the teacher wrote one of these on the blackboard, and corrected it, clause by clause, and gave other ways of expressing the same idea. The class then wrote the prayer in their note books, after which the teacher read and explained one of the prayers in Mr. Peeke's new book. That day the class handed in prayers for country, and were given "thanksgiving" as the subject for their next effort.

Another class were studying Mark with Mrs. Taguchi. That day they were reading the story of the paralytic let down through the roof. The teacher showed them where the proper rests are, for the voice in reading, and drilled them over and over again in the long, intricate phrases. Then they were helped to find suitable colloquial expressions for the book language. To the onlooker who has often wrestled with the same paralytic in his historic, picturesque setting, it was very interesting.

I was greatly pleased with what I saw, and advise any of our Mission who may visit Tokyo, to go and see what these young folks are doing. Such a visit will be greatly appreciated by them.

Miss MacKowan is living in a Japanese family. Her hostess treats her like a daughter, and has introduced her to many nice people. The street children know her as *Nishikata San no ijin*, the foreigner at Mrs. Nishikata's. Both Mr. Ebina and Mr. Kozaki's church insist that she belongs to them, and do not know what to do when she goes to Osaka. Our pastors in Tokyo, especially Mr. Ebina, have done much to make the life there pleasant and profitable for our young missionaries. The Holmes family, Miss Curtis and Miss Pettee are living in the Greene house. I took dinner there one evening, and the fellowship of these four is delightful to see. Dr. Greene would be glad to know how much they appreciate his old home.

(MISS) FANNY ENSWORTH GRISWOLD.

Back in Kyoto.

Back in Kyoto! It is a great pleasure for even one school term. Outwardly the city has changed much since my first view of it fourteen years ago. And there has been depletion of and addition to the missionary personnel. Dōshisha, too, is a very different institution from what it was when I first knew it. But with all these changes Kyoto is the same old missionary station; which means that, so far as external surroundings and foreign personnel go, it is the finest place in Japan in which to live a missionary life.

It may be that some persons think of Kyoto Station as synonymous with the Dōshisha work. How erroneous this idea is appears at once from the list of six chapels, nine Sunday-schools, two kindergartens, societies for old people, girls, etc., in addition to the touring work of the Station.

Presbyterian, Episcopalian, Methodist, Baptist, United Brethren, German Evangelical, besides Greek, and Roman Catholic work is carried on in the city; but the *Kumi-ai* churches and Christians far out-number any of the others, there being four independent churches, not including the Dōshisha church, and four Mission chapels in the city. Of the independent churches three are of the first rank, and one of them, the Rakuyo, has a fine new building near a thronged street corner.

That it is a different Dōshisha to which I have returned for this brief period is a saying with which all agree, who know the school at the two times. Fourteen years ago Dōshisha was at its lowest point in numbers and in standing as a school. Even the Christians from whom only, at that time, could hearty support be expected, were far from cordial in their attitude toward the school. The first step was the regaining of the sympathy and active support of the *Kumi-ai* brethren, after which its gradual rise was assured. At present the scholastic standing of the school is all that could be hoped for. It possesses the privileges of the government schools, in that its pupils are

exempted from military conscription until after graduation, and that its graduates may enter the higher government schools upon competitive examination. Last year Dōshisha was created a university by the government, with power to confer the degrees of "Dōshisha Bachelor of Literature," Economics, etc. This highly prized privilege is accorded to extremely few institutions outside of the government colleges and universities. And within the last few months the Department of Education has granted to the graduates of the Department of Literature of Dōshisha College the permission to receive English teachers' certificates without the necessity of examination. These privileges are very appealing to young men and the numbers are increasing. But just here a great danger comes in. With numbers of maturer young men entering the school from outside, the old "Dōshisha spirit" is endangered. At the time of the last trustees' meeting Pastor Miyagawa, in his capacity of trustee, at a meeting called for the purpose of permitting the teachers to meet the trustees, urged upon the teachers the necessity of keeping the spiritual aims of the school constantly to the front.

The Dōshisha Girls' School is externally the most changed, there being left of the plant of fourteen years ago, only one building, to which one of the teachers recently alluded as "That horrid old building." There is a separate home for the foreign ladies, and a dormitory for the girls, which, though a good one, is only a part of what the school should have in order best to conserve results. There is a splendid, new, brick recitation hall for the academy department, and the foundations are already laid for a fine brick building for the college department.

By the way, when the land was bought for the new college building, it was realized that times have changed from the days when Dr. Learned bought his lot, with the wall around it, for less than the first cost of the wall alone. But that was because the world was moving to Tokyo along with the Emperor. Now the Em-

peror is coming back—at least to be crowned next November; and extensive repairs are being made on the imperial palace and park, with their surrounding walls, in preparation for the event.

If space permitted it would be a very interesting ending to compare Kyoto with the country towns as a place of residence, of work and of play. But I can only say that it is a great privilege to see so many visitors, of learning and culture, from the home land, who never visit the country towns; and reiterate what sight-seers invariably say about the variety and number of the sights of Kyoto, using an expression of Professor Platner's recently concerning the "welter of temples in Kyoto." Is Buddhism dead? Ask those faithful ones of the Jodo sect, who, within a few years, have contributed to the building of what a Japanese friend, as we visited the temple to-day, called the most artistically beautiful temple he had ever seen. Ask the more than one thousand attendants we saw recently at the service in the largest temple in Japan. Assuredly, earnest in the creed that they know, though they are, these people need to be shown the "better way."

CHAS. M. WARREN.

Two Delightful Weeks in the Country.

After the routine of the school-room a two weeks' country tour is a rare treat. A year ago as I was returning from a week-end trip to Shikoku, owing to a sudden squall which delayed my steamer, I had to wait in a draughty room at the wharf from 10 p.m. to 1 a.m. My companion in misery chanced to be the wife of the editor of the newspaper at Shōdoshima, one of the fair sized islands of the Inland Sea. As a result of our three hour vigil, letters were exchanged, she and her husband called on me in Kobe twice, and at last I acceded to their oft repeated invitation to visit their island to hold a meeting. The twenty-four hours there, from mid-night to mid-night, were

full of pleasant experiences. Shōdoshima is one of the most famous scenic islands of the empire, and at this time of year, to the beauty of exquisite sea views, and of the remarkable cliffs and rocks of volcanic origin, was added the glory of the autumn tints, and our friends proved to be the most delightful guides during our seven hour tramp over the hills. The long planned for meeting was held under the auspices of the Womans' Club of the island, at the beautiful home of a doctor, whose wife is president of the club. There were about forty women present, all non-Christians, for I could not learn of any Christians residing on the island.

Last year at Marugame I found, as the result of the work of our Bible women there, most ably seconded by Pastor Aono, a flourishing Woman's Society of about thirty-five, less than half of them Christians. They did not yet venture to hold their meetings at the church, fearing the non-Christian members would be frightened away, but this time I found the thirty-five increased to fifty, and comfortably esconced in the church as their regular place of meeting.

We have just placed one of our undergraduates at Kwanonji, fifteen miles from Marugame, for a few months. The only Christians in the place are a very earnest, but illiterate carpenter, and his wife, whose prayers and faith are the foundation of the work there. Akimoto San went with fear and trembling to this lonely, untried place, but I found her most happy in her work. The sixteen girls from the high-school and nurses' training school, who met in the afternoon, the thirty children who came at six, and the fifteen adults coming in the rain at night, bore evidence to the good beginning she has made.

Niihama the head quarters of the great Sumitomo Copper Mining Co. is a place which missionaries and pastors have long visited occasionally, but the first resident worker there is Mrs. Takagi, a widow of forty, one of our graduates. In the three years she has been there she has gained an entrance into ten, different villages where there are groups of women ready

to study the Bible with her, a goodly number of whom have become Christians.

She lives at the preaching place, with her two children, and makes it an attractive place, being most ably helped, in all her efforts for the Sabbath-school and the regular meetings, by the strong Christian man, who is at the head of the Sumitomo Forestry Department. She is doing very difficult pioneer work most efficiently, and yet such is the financial policy our Mission has to adopt that after seven years of work, she only receives as much salary as a girl of sixteen who works in a post office.

Saijo, so long synonymous with discouragement, can now be described in three words: growth, enthusiasm, and church building in the near future. Space forbids mention of our pied-piper performance at Hashihama, of our visits to those great centers of work, Imabari and Matsuyama, or of the pleasure it was to have the company of Miss Bates during the latter part of the trip.

Crossing over to the mainland, I shared with Mr. and Mrs. Beam their first Thanksgiving, in the new home at Iwakuni. Mr. Beam is a high school teacher of English, but in reality his work is that of a missionary, and his wife, Florence Newell Beam, is one with the people in all their interests, for she is no foreigner in Japan, as we first generation of missionaries are doomed to be.

Meetings at Hiroshima, Tamashima, and Kurashiki, where our former pupils are working, and then a late arrival at the Pettee home, where a warm welcome, a bowl of steaming oyster soup, and a comfortable bed completed this most delightful trip. Fifteen days—fifteen places, nineteen meetings, and I come back to the school with a new zeal as I see how, from small beginnings, with workers not infallible, but filled with a spirit of self sacrifice and patience and hope, God is working out his great purpose for the regeneration of Japan.

(MISS) GERTRUDE COZAD.

Thanksgiving at Niigata.

Thanksgiving week is a good time to count up station blessings as well as individual mercies. Niigata Station is thankful for new workers at work; for new work begun, and for new results seen.

In Mr. Y. Ota, a graduate of Dōshisha College and Pacific Seminary, (Berkley, Cal.) the Niigata church has found a good pastor. Mrs. Ota, too, has made a warm place for herself in the hearts of the people here, and so has little Master Ota who has the honor of being the first child born in the new Memorial Building, a portion of which is now used as the parsonage.

Mr. Terashima, the new evangelist at Kashiwazaki, studied at Dr. Lyman's school in Hilo, H.T., and at the Moody Institute in Chicago, and worked for some years among the Japanese in California. Mrs. Terashima is a graduate of Miss Pratt's Bible Training School, at 212 Bluff, Yokohama, and has had several years of experience as a Bible woman at Kanazawa. We believe this newly married couple are especially well fitted to do a good work in a difficult field.

Mr. Olds has visited all of the out-stations and is becoming acquainted with the people and the demands of work in other parts of the province. With the beginning of the new year he will organize branches of his "Bible Lovers' League" in these out-stations and in Niigata. Plans are also under way for the improvement and extension of the Sunday-school work.

The musical ability of Mr. and Mrs. Olds is going to be a very great help in our work. Already a "Musical Club," with monthly meetings at their home, has put us in touch with a new group of people especially interested in music. At the English Club and at the weekly English preaching service, as well as at the Japanese services, their singing is a strong attractive feature and a real evangelistic force.

Besides the new lines of work already mentioned we have a splendid evangelizing agency in the new Furumachi *kogi*.

sho, a Bible store and mission chapel combined. Here, every Wednesday evening, there is a children's meeting followed by a preaching service for adults. The pastor of the Niigata church helps us in this work and conducts a Bible class here on Monday evenings. Three members of the family living in this chapel, have been recently baptized.

The Christians at Sanashi have rented a building for a new chapel at Koide, the large town of which Sanashi is the suburb. Mr. Nishigoro, a Dōshisha theological student, did a splendid work here during the summer and built up a large Sunday-school. Good work was also done at Kashiwazaki by Mr. Shimizu, another Dōshisha student. He organized a second Sunday-school that meets in the home of one of the Christians there.

At Fukuyama, an isolated mountain village five *ri* beyond Koide, we have a new and most hopeful field for evangelistic work. Mr. Sakurai Tetsuji, the Christian school-teacher who has done such a grand work at Sanashi since his conversion seven years ago, is now principal of the school at Fukuyama. He has opened a Sunday-school and a weekly Bible class, both of which are held in the school building.

Early in November, in the Niigata church, there was a series of special evangelistic services at which Pastor Ebina, of Tokyo, was the principal speaker. The meetings were largely attended and the results very encouraging. Some thirty new inquirers gave their names and address to the pastor of the church. A new Y.M.C.A. is also one of the direct results of the interest aroused by these meetings. Immediately following the close of the meeting, at Mr. Olds's suggestion and with his help, the Christian students of the Niigata Medical School, eleven in number, organized themselves into a Students' Y.M.C.A., the first among the Niigata schools.

WILLIAM L. CURTIS.

Tottori Notes.

For several months, we have been busy at Tottori, with building operations. For a long time, we have had some anxiety because we had no suitable house for our Bible women and kindergarten teachers. At one time, it looked as if we should have three or four women workers on our hands, with no place for them to stay in, except the street. But a gift of two hundred dollars from America, has enabled us to put up a house on the Mission premises, and we shall be free from this anxiety in the future.

Until this year, we had only forty children in our kindergarten, but we have always had long waiting lists, and the parents of the children have repeatedly asked us to make the kindergarten larger, in order that more children might come in. Finally, last spring some of the mothers said that they would collect one hundred *yen* (\$50) from friends in the city, if we would enlarge the kindergarten. We had some money, given by friends in America, on hand, and when we saw how earnest the parents were, we made up our minds that the kindergarten must be enlarged. So this summer, it was enlarged, and now we have fifty five children in the kindergarten.

The Japanese Home Missionary Society has been sending workers to our district, about once in two months, to tour through the whole district. The primary object has been to try to keep up the work started by the Society in Matsue. For various reasons the regular Sunday services in Matsue have had to be given up, but the *Kumi-ai* pastors have made tours about once in two months. Among those who have come, are Mr. Sawamura, the superintendent of the Home Missionary Society, Mr. Makino, pastor of the Kyoto church, Mr. Nakamura, a deacon of the Kyoto church and a former member of the Diet, Mr. Yonezawa, once an evangelist in our field, but now pastor of the Kobe church, and Mr. Kato, editor of the *Christian World*. They have all very generously given their time and strength,

not only to the work in Matsue, but to the Tottori church and to the Mission preaching-places.

A kindergarten, started some months ago, in Hamazaka, our eastern outstation, is doing a great deal to break down prejudice in that difficult place, and through its influence, the attendance at Sunday-school has increased considerably.

Miss Coe has been making a large place for herself through her cooking class and her English and Bible-classes. And a report from Tottori would not be complete without a word about Miss Tsune Kato. She is an exceptional woman, for a long time Bible-woman of the Sapporo church, but this year she came to live in Tottori as the Bible woman of the Tottori church. We have been accused of taking her away from Sapporo, but as long as we did not call her to Tottori, and she simply returned to her native province, we shall have to plead "not guilty."

HENRY J. BENNETT.

Some Books on Japan.

No one realizes more keenly the shortcomings of an attempt to give a list of books on Japan than the one who prepares the list, unless it be the man who has already prepared a better one. In XVI. 6 we gave a list of books on art, and now we offer one on religion and allied subjects.

RELIGION.

Chamberlain.—Kojiki, or Record of Ancient Matters, London, Kegan Paul, Trench, Trübner & Co., Yokohama, Kelly and Walsh. A translation of the oldest known Japanese book, A.D. 712,—myths and legends out of which many Japanese construct over a thousand years of their alleged history.

Aston.—Nihongi, or Chronicles of Japan, 1896, London, Kegan Paul, Trench, Trübner & Co. Translation of a book dating from A.D. 720, also filled with myths and legends. This and the preceding not only play an important

part in the so-called ancient history of Japan antedating the sixth century A.D., but upon their myths is based the peculiar theory and belief in the sacrosanct divinity of the sovereign, apparently so sedulously cultivated in the past, by his entourage. Both are indispensable as sources for Shintō.

Aston.—Shintō: The Way of the Gods, 1905, London, Longmans. This is the most learned treatise in English on the subject. Some years ago Prof. Edmund Buckley wrote the section on Shintō in Prof. De la Saussaye's well known work on comparative religion, and the latter told us that the former's task was well done, altho the renowned Dutch professor added: "Shintō has nothing of value to contribute to the science of comparative religion." See Satow and Florenz in Transactions of the Asiatic Society II, III. Ap., VII, IX, XXVII.

Hozumi.—Ancestor Worship and Japanese Law, 1912, Tokyo, 2nd, revised edition. Of exceeding importance to an understanding of Shintō and of the national mental attitude toward the throne.

Hearn.—Japan: An Interpretation, 1905, N.Y., Macmillan. Maintains that Shintō sprang from ancestor worship, in opposition to Aston's view that it arose from nature worship. Reviewed by Prof. Buckley in American Journal of Sociology, Jan., 1905.

Nanjo.—Short History of Twelve Buddhist Sects, 1886, Tokyo. Style dry and repellant, but a work valuable to the student.

Fujishima.—Le Bouddhisme Japonais, 1889, Paris.

Sermons by a Buddhist Abbot, 1905, Chicago, Open Court Publishing Co. See Lloyd's "Creed of Half Japan," p. 84.

Lloyd.—The Creed of Half Japan, 1912, N.Y., Dutton & Co. Latest and ripest fruit of an exceptionally fine scholar's investigation of Buddhism and its early relation to Christianity. This writer maintains that Buddhism contains elements originally derived from Christianity. See also his papers in Transactions of the Asiatic Society XXII and XXXV.

Lloyd.—*Life of Shinran*, 1910, Tokyo, Methodist Pub. House. Scholarly biography of the founder of Japan's most powerful Buddhist sect, incidentally giving a good idea of doctrine.

Lloyd.—*Wheat Among Tares*, 1908, N. Y., Macmillan. Treats of Buddhism.

Lloyd.—*Praises of Amida*, 1907, Tokyo, Methodist Pub. House. Samples of Buddhist sermons.

Okakura.—*Ideals of the East*, 1905, London, Murray. Tho designed with special reference to Japanese art, it is perhaps more concerned with religion as a background for art, and is illuminating for comparative study of Japanese Buddhism and its Indian sources.

Knox.—*Development of Religion in Japan*, 1907, N. Y., Putnams. Scholarly, but much stronger on Confucianism than on Buddhism or Shinto.

Knox.—*Japanese Life in Town and Country*, 1904, N. Y., Putnams. Also appeared as "Imperial Japan: The Country and Its People," 1905, London, Newnes. Contains a chapter on Confucianism.

Knox.—*The Spirit of the Orient*, 1906, N. Y., Crowell. Possibly Knox is the leading source in English on Japanese Confucianism. See *Transactions of Asiatic Society* XX, Knox and Haga; XXXIV, Lloyd; XXXVI, Fisher; cf. Uchimura's "Representative Men of Japan."

Griffis.—*Religions of Japan*, 1904, N. Y., Scribners. Dry patchwork, but useful.

(To be continued.)

ARTHUR W. STANFORD.

Wedding Bells Again.

The Cary home in Kyoto lived up to its reputation for hospitality and weddings, when it arrayed itself in festive greenery and flowers on the afternoon of December third for the marriage of Miss Louise Hyde DeForest to Mr. Robert Kelsey Veryard. The bridal party consisted of the bride's mother from Sendai and Mrs. Cary as hostesses, the bride's sister from Kobe as bridesmaid, Mr. G.

S. Phelps of the Y.M.C.A. as best man, and Dr. Cary and President Harada of Dōshisha as officiating clergymen. In accordance with the requirements of the bridegroom's citizenship, the civil ceremony, brief and dignified, had taken place that morning at the British consulate in Kobe. The form of the religious ceremony in Kyoto in the afternoon was that used at the marriage of the bride's mother in Connecticut thirty-nine years before, and at that of the bride's oldest sister eight years before. The beautiful prayer offered by Dr. Harada was followed unannounced by the singing of Whittier's hymn, "Dear Lord and Father of mankind," in which all joined. The high-priestly benediction pronounced by Dr. Cary opened the way for general congratulations to the cheery tune of Grieg's wedding march from the ready fingers of Mr. Cobb. Pink telegrams coming in added color to the occasion. Mr. Warren presided over the camera, and Miss Denton over the coffee—the ice-cream and cake seemed to take care of themselves under the guidance of many willing helpers. Among the forty-five guests were a dozen children, who both enjoyed and were enjoyed, as they did their rightful share in chasing up the mysteries of the bride's cake and trying to catch the bride's bouquet. The Dōshisha roses in the bouquet, and the Dōshisha pin (the gift of the bride's associates in the Dōshisha Girls' School) that fastened the bridal veil, bore their testimony to the warmth of the bond formed during her two years of service as music teacher there.

About five o'clock the bridal pair left in an automobile for the usual temporary somewhere. The ultimate somewhere is 6 Ura Sarugaku Cho, Kanda, Tokyo, where the new home is conveniently located five minutes' walk from the Chinese Y.M.C.A., of which Mr. Veryard is secretary.

(Miss) CHARLOTTE B. DEFORD.

General Notes.

The Matsuyama *Kumi-ai* church, on Nov. 30, consecrated their new Sunday-school building.

* * * *

We are glad to print a new "Grace" by Rev. Wm. Leavitt Curtis, of Niigata. A dozen copies were used at the Kobe Station Thanksgiving dinner.

* * * *

Several personal items which ought to have appeared last month, were crowded out by the exigency of space. As it was we had to print two extra pages to round out the memorial number.

* * * *

Prof. Evarts B. Greene requests us to state that he is gathering material for a memoir of his father, and would be very glad to receive from members of the Mission, or others, any letters or other matter they may be willing to loan him for the purpose.

* * * *

It will be a surprise to our readers to learn that there is a Spanish Roman Catholic church at Kōchi. Their new edifice was dedicated Nov. 20, in the presence of a large audience, including the Governor, and the Spanish Minister, Don Gil de Uribarri, from Tokyo.

* * * *

Sapporo *Kumi-ai* church dedicated, on Nov. 15, a new brick meeting-house. We hope to have an illustrated article about it in our next issue. In response to the request of Sapporo church Rev. Danjō Ebina made a special trip from Tokyo to preach the dedicatory sermon. He spoke four times to large congregations in the new edifice.

* * * *

We congratulate the Methodists on attaining their fortieth anniversary, which was celebrated at their chief educational center, Aoyama Gaku-in, Tokyo, on the sixth instant. Congregationalists past theirs Nov. 30, 1909. The Methodist churches are one of the strongest spiritual

forces in the empire, and we wish them rapidly expanding success.

* * * *

The last of the Shoguns, even at the early age of thirty, had a sense of propriety and right as judged by enlightened, modern ethics, far superior to that of the late General Nogi. After defeat at Fushimi and escape to Tokyo a chief retainer urged his young master to commit *harakiri* as the only way of preserving his honor and the dignity of the Tokugawa, but Keiki declined. It were well for Japan to dwell on this example, rather than on that of General Nogi, the pernicious results of whose suicide are seen every now and again. Only last month a baker at Nagoya, who had furnished cake for the Emperor during the army maneuvers, was reported as having committed suicide (*harakiri* fashion) under the inspiration of Nogi's example. General Nogi knew no higher standard than Bushidō. Keiki belonged to the Mito Tokugawa, who were scholars, historians, and men of progressive thought. Under the influence of such culture Keiki could defy the conventionalities of Bushidō, and live his life to a very ripe and honored old age. No one can aver that the House of Mito was lacking one iota in loyalty to the Emperor, nor that Keiki did not serve his country even more nobly than General Nogi, brave and honored soldier that he was.

* * * *

The sumach tree, *rhus succedanea* L., in our yard, was more than usually beautiful this year from early in November even on into this month, altho its height was from about Nov. 15 to 25; it was an object of remark by Japanese, English and Americans, and we learnt of more than one who went out of his way to pass that tree. These *haze* trees are superior to crimson maples in one point, if not in others—they retain their beautiful foliage for a much longer time, despite the autumn rains and winds which are the destruction of the foliage of maples and many other trees. This particular su-



Prince YOSHINOBU TOKUGAWA,
Fifteenth and Final Shogun.

(By Courtesy of *The Japan Advertiser*.)



Prince Tokugawa's Funeral. At the Head, Officers bear the Deceased's Decorations, then comes the Shinto Casket, flanked by Military, and Shinto Priests on Extreme Sides.

(By Courtesy of *The Japan Advertiser*.)



The Professional Bearers are in White, with a Relay behind. Others, on the Right, bear Sakaki Trees, or Stands of Flowers.

(By Courtesy of *The Japan Advertiser*.)

mach is the candle-wax tree, from whose "berries" vegetable wax is made for cheap candles. Its sister, the lacquer-tree, is widely known not only for its useful exudation, but also for its poisonous effect on many people, like "poison dog-wood" of New England swamps—another sister sumach. There are in Japan five species of rhus, four being sumachs and one ivy, while in the United States there are eight. We had supposed *rhus succedanea* was harmless, but if the testimony of some friends can be relied on, it is poisonous to some sensitively susceptible people. Some leaves were gathered and freely handled for decoration at Kobe Station Thanksgiving dinner with no trace of poisoning.

* * * *

October 17 to 22 Waseda University, Tokyo, observed its thirtieth anniversary. This institution was founded October 20, 1883 by Count Shigenobu Okuma, Japan's "Grand Old Man," and most valuable citizen, but became a university only in 1902. Starting with about sixty students, it has expanded with many departments, until it has 6,622 students, besides 8,828 others in the middle and business schools, taught by 232 teachers, according to the *Japan Times*. Count Okuma is Japan's foremost citizen in point of usefulness, popularity, and all round breadth and wholesomeness of influence. Recently he visited Fukuoka, where lies Tsuneki Kurushima, the assassin who threw the bomb into the Count's carriage in 1888, shattering one of his legs. The Count being indisposed, could not visit the assassin's grave in person, but he sent his representative to place flowers on the grave, saying he bore no enmity against the man, but respected his motive as born of sincerity. At his address at Kobe Y.M.C.A., on the return journey, he told his audience that about a year ago, at the age of seventy-five, he gave up his lifelong use of tobacco, and that he had also given up the use of *sake*, except when drinking the Emperor's health at banquets at the palace. His reason was that he came to feel that these indulgencies

were not beneficial for his body at his time of life, that his body does not belong to him exclusively, but also to his country, and so, for his country's sake, he must preserve his body as best he may.

* * * *

In XVI. 7 there was a note about Kaneiji, Ueno, one of the ancestral temples of Tokugawa, the renowned Zojoji, Shiba, being the other. Hidetada, Ienobu, Ietsugu, Ieshige, Ieyoshi, and Iemochi were buried at Shiba, and the rest of the fourteen, save two at Nikkō, were interred at Ueno—an equal number at Shiba and Ueno, indicating that under the Tokugawa, Tendai and Jōdō were in special favor with the government, and we know that the Tokugawa showed special favor to Enryakuji by encouraging the rebuilding of temples on Mt. Hiei, after Nobunaga, in 1571, had sacked and burnt its magnificent religious foundation. It was now Kaneiji's turn to have a shōgun buried within its precincts, and the death on the 22nd ultimo, of Prince Yoshinobu Tokugawa, better known by the name, Keiki, he assumed on accession to the shogunate, raised the question of his place of burial. By his will he was buried according to Shintō rites, and Kaneiji, in conformity to regulations of Tendai, sanctioned by the Home Dept. in 1890, was compelled to refuse to permit the funeral at the temple. The Mito branch of the Go Sanke was strongly Confucianist and the late Prince seems to have turned his back on Buddhism. The ancestral tablets of this branch are kept at Seikōji, Matsukyo Chō, Asakusa, but they bear only the secular names, not the usual posthumous ones, *kaimyo*, *okurina*, given by priests, a fact seemingly of somewhat similar, though less extreme significance with Roman Catholic refusal of burial in "consecrated ground."

* * * *

The last great historical figure of Pre-Meiji days past in the death of Prince Tokugawa. A glamor surrounded him, such as encompass no other Japanese of Meiji. The shadow of great power, glory, and grandeur past over him at thirty, and

like the shadow of a passing cloud, was gone. Born at Tokyo, Sep. 29, 1837, he was adopted into the Hitotsubashi family in 1847, by which he became eligible to the shogunate, to which he succeeded Dec. 1866, but resigned in favor of the Emperor, Nov. 8, 1867. While, with a large force, on his way from Osaka to Kyoto, in response to a summons by the Emperor, he was attacked by Satsuma, Chōshū and other hostile forces, and defeated after fighting at Toba and Fushimi, Jan. 28 to 30, 1868. After burning Hideyoshi's castle at Osaka, he fled to Tokyo. When imperial forces, a few weeks later, appeared near Tokyo, he retired to Kaneiji, Ueno, and capitulated to Saigo Takamori. One of the best accounts of the Toba-Fushimi battle is in Dickens' *Life of Sir Harry Parkes*, a work now unfortunately out of print. Most foreign histories pass over the event in a sentence or so, despite the fact that this was, as Longford says, "the fifth decisive battle of Japan." Gubbins' "Progress of Japan" has good chapters on the "Fall of the Shogunate" and "Abolition of Feudalism." He gives a translation of the Shogun's resignation. After the spring of 1868 Keiki went into retirement at Shizuoka until raised to the peerage in 1902, since when he has been prominent in non-political functions of the nobility, and has been greatly respected.

* * * *

Shōdoshima is one of the show places of *Kansai*, to which, in November, when maples are red, the railway advertizes cheap excursions. As a fact, so far as maples go, one would do better to visit Minō, or other places, but the yellows and browns of oaks and chestnuts gleam pleasantly in the sunshine. However, there's plenty beside to make the trip well worth while, and naturally the autumnal tints heighten the enjoyment. The famed *Kankake* is "a sort of Haruna san, on a larger scale, with the addition of a glorious view sea-wards." The island is the largest in the Inland Sea, furnishes a granite in use at Kobe, and is a good place to witness the production of salt by

evaporation from sea-water; *satō kibi* (sugar cane) is a prominent crop. Dogs are much in evidence, tied tandem in front of their masters, to pull *kuruma*. The trip about *Kankake* consists of an ascent thru a valley, by the front route, to the summit-ridge, where there is a magnificent view, and a descent by a detour, along the back route. Twelve views by the front, and eight by the back route are especially pointed out as preëminent among a mass of wildly picturesque cliffs, fantastic rock-shapes, *seki mon* (rock gateway), caves, and beautiful sea-views. *Tengu-bora* is a large cave in the face of a cliff, containing one of the eighty-eight sacred Shingon shrines of the island. In the days of Bashō, the poet, monkeys troopt thru the pines, fattened on acorns, and in rain uttered plaintive cries, to which Bashō alludes in the verse he composed on his visit to *Kankake*. This *hokku*, *hatsu shigure saru mo ko mino no hoshige nari*, is carved in a rude stone on the summit-ridge, whence one can look across to the shore of Bizen near at hand to the north, while the shore about Takamatsu is not far off to the south.

* * * *

The current month's *Japan Magazine*, has an article well illustrated with fine views of the railway route between Naetsu and Toyama. In the autumn of 1912 we past over that coast road, before the line was open. It was the finest scenic route we have seen in Japan, and we also past over the famous Nakasendō before the railway was open, but we do not except it, fine as it is. The article stops with Toyama, but not far this side is a battle-ground at Kurikara, where Yoshinaka was victorious over the Taira. Yone Noguchi, the poet, who knows western countries and literature better than he knows English, despite his life with Joaquin Miller, in California, and his visits to England and the United States, recently, in his queer English, has told us how highly he rates Bashō and the *hokku* verse. It is well known that Bashō was foud of itineracy, and that he composed verses at many localities, where

they are now carved in stone. On the monument at Kurikara Toge one of his verses is cut.

*Yoshinaka no
Nezame no yama ya
Tsuki kanashi.*

"How sad is the eternal moonlight on the mountains where Yoshinaka's brief dream of human glory faded away!" We are told that the main thought is the contrast between the eternity of nature and the passing vanity of human life—especially in case of such a successful conqueror and so ambitious a general as Yoshinaka. Further, the word "nezame" at once awakens thought of a very celebrated spot on the Nakasendō, if one has visited it,—*Nezame no toko*, fabled to be the "bed of awakening" of Urashima Tarō, after his long residence at the Ryūgū, down under the sea, off the coast of Tango. Urashima returned from the extended glories of the Ryūgū, only to awake to the fleeting glories of earthly life. Bashō's grave is at Yoshinaka *dera* some four *chō* from Otsu station, and we presume Yoshinaka was buried there, for he died near Seta Bridge, in conflict between his army and that of his cousin, Yoshitsune, who had been sent by Yoritomo to overthrow the successful and ambitious Yoshinaka, of whom Yoritomo was jealous.

* * * *

Mr. Stanford has been requested to prepare two lantern lectures on our work in Japan, for which he needs to secure slides. Pictures of the work in various stations will always be very acceptable, but particularly so at present. When you have any photograph you deem particularly good, showing some phase of the work, you will be doing a kindness to send a copy. Such pictures often might be of service and general interest in MISSION NEWS. Unmounted are easier to send thru the mail, as mounted ones are often crushed, but do not hesitate to send mounted ones, if more convenient. Unmounted ones should be mailed flat, not rolled. For slides, the glossy finish is said to be pref-

erable to carbon, but send carbon or any finish, if the photograph is good. The expense involved in photographs sent will be met gladly by Mr. Stanford. Mere groups as such are not wanted, but when a group is taken in an artistic setting of buildings, trees, gardens, etc., no photograph is more acceptable. In case of buildings it is always desirable to have a beautiful environment shown if possible, but an environment of whatever sort is usually better than the mere building alone, and, further, there should be some life in the picture, under all circumstances, to make it most valuable. A church, or a school with a few, or many, people showing, makes the structure more inviting. Our Greek professor used to say Homer never portrayed a beautiful scene without putting people in to enjoy it, and set it off. Even dreams invariably have the dreamer, at very least, present, to give life to them. We need to beware of Japanese photographers, without exception, for they, one and all, are only intent on getting a good photograph of the particular object they are asked to photograph, whether group or building. They never seem to think of arranging the camera so as to take in also an artistic, interesting environment. When we see one, it is usually the result of accident, not premeditation, on their part. We find groups in front of fine buildings, with the half, more or less, of the structure cut off, making an objectionable picture, whereas a little attention to surroundings would have enabled the photographer to get a good group, with the entire building, or enough of it to make a pretty picture. Humanity, architecture, and natural environment make a happy combination for the colorist's brush and the lantern screen. Also, from a Japanese point, the ideal picture of scenery should have regard to a due proportion of *sansui* (mountain and water). Before the close of the Russian War Karuizawa was unpopular with Japanese, because there was no *sui*, tho plenty of *san*. Old time Japanese prefer Yabakei to Shinyabakei, since the *sansui* is well distributed in the former, altho the

mountain scenery is far superior in the latter.

Personalia.

Mrs. Geo. Allehin has three weekly appointments for hymn practice at Osaka churches.

Miss Abbie M. Colby's address after Jan. 1, 1914, will be No. 18 Hamadera Koen, Osaka Fu.

On November 30th, at Tientsin, there was born to Rev. Robert Elmer Chandler and Mrs. Helen Augusta (Davis) Chandler, of our North China Mission, a son, John Harlan.

Mrs. Elizabeth Starr, of Plympton Green, Plymouth, Mass., arrived at Kobe in mid-October, and is spending the winter with Mrs. Agnes Donald Gordon, at Kyoto.

Miss Elizabeth S. Perkins of our Foochow Mission, made a brief visit at Kobe College, Nov. 11 to 13, and sailed from Yokohama for America, on furlo, Nov. 15 by the *Manchuria*.

Miss Florence H. Forbes, a graduate of Stanford University, who very kindly filled an emergency at Kobe College for two months in 1911, is in the Philippines, expecting to engage in educational work.

Rev. Barclay Fowell Buxton and Mrs. Buxton, with their young daughter, arrived at Kobe at the beginning of last month, and are occupying Bishop Foss's house; the latter returned to England Nov. 22.

In Miss Elizabeth Deyo of Kobe College, we have a lady of dramatic taste, as shown most recently by her part in the caste of the play given by some of the Kobe foreign community for several nights, in behalf of the Foreign Hospital.

One of the tunes sung at the recent Sapporo church dedication was composed by Mr. Kōji Nagai who has charge of the music of Osaka church. We believe Mr. Nagai studied music at Tokyo, and was an early pupil of Dr. Rowland's at Tottori.

Mr. Murray Buxton came to Japan

with his parents, and has entered on the study of Japanese preparatory for missionary service. His brothers are both in Africa—one as a physician in the Congo Free State, and the other as a raiser of hemp—ramie, on a large scale in British East Africa.

Miss Alice Timberlake, of the Canadian Methodist Mission, whose delightful visit at Kobe last Christmas holidays, some of our readers will recall, was married at Ottawa, Ont., Sep. 9, to Rev. Elwood Charles James. Their home is at Morewood, Ont., where he is pastor. This was held over for lack of space.

Lieut. Edward Forbes Greene with a partner, is running a fruit ranch at Bend, Crook County, Oregon. The names of the locality suggest the doggerel squib entitled "Merited Punishment":

You'll notice that the letter "s"
Is found quite often in distress.
And really it deserves to be,
For it is crooked, don't you see?

Miss Linda Richards' old pupils retain a strong affection for her. Some weeks ago as several members of the Mission were at a corner fruit store at Kyoto, a fine looking Japanese girl stooped to inquire for Miss Richards' address. The girl's mother, Mrs. Fuwa, was a pupil at the Nurses' Training School under Miss Richards' tuition.

Hymn singing is becoming popular, and Rev. Geo. Allehin is busier than usual; once a week he teaches children's hymns at a Sunday-school Workers' Institute, at Osaka; four times a week he teaches hymns at Umeda church. Recently he invaded Kobe, and held hymn practice three successive nights at Kobe church, for the four *Kumi-ai* churches.

Miss Electra Pauline Swartz, of Chicago, formerly of our Mission, at Niigata, will have the sympathy of all our circle in her recent loss of her mother, Mrs. Ellie Swartz, widow of the late David G. Swartz, who died at her home in Chicago, Sep. 23, of Bright's disease. Mrs. Swartz's life was one of strong Christian faith, and she died in Christian triumph.

Miss Gertrude Cozad went on an evangelistic trip last month to Shōdoshima, and several places in Shikoku, where she was joined by her niece, Miss Rosamond Cozad Bates, for services at some of the centers of work. After a visit at Matsuyama, she repaired to Iwakuni to spend Thanksgiving with another niece, Mrs. Beam. Prof. Kenneth Stanley Beam is a Y.M.C.A. teacher in the Middle School.

Mr. Otis Freeman Curtis and Miss Lucy Marguerite Weeks were married Aug. 27, at Kipton, O., home of the bride's parents, by Dean Edward Increase Bosworth, of Oberlin Theological Seminary. Mr. Curtis graduated from Oberlin College in 1911, and Mrs. Curtis, in 1913. They live at Forest Home, Ithaca, N.Y., where he teaches in the Agricultural College of Cornell, while doing graduate work in botany.

Anna Jones Bennett was born Nov. 29, at Sumiyoshi, at the home of Mr. and Mrs. Geo. Gleason, of Osaka Y.M.C.A. Rev. and Mrs. Henry James Bennett, the happy parents, are making their headquarters at Sumiyoshi and at No. 7 Wakinohama, 4 chome, Kobe, with Rev. and Mrs. Jesse Blackburn Thornton, where Sara Bennett was taken down with measles and resultant complications, from which she has made a good recovery.

We are sorry that our good friend Assistant Secretary, Rev. Enoch Frye Bell, of the American Board, not only broke his arm while engaged in a ball game, but had to have it reset. Baseball is a great game, worth great sacrifices, but when it comes to our personal friends we feel, with Artemus Ward,

who, in defending his patriotism in the Civil War, declared that he had sacrificed all his wife's relatives—that it is better that others than our friends should make the sacrifices.

The many friends of Miss Adelaide Mary Daughaday, while regretting exceedingly her misfortune in the fire which caught her house from a neighboring rice-mill, and destroyed a good part of her effects, yet rejoice that she escaped unhurt at such a dangerous hour as 3 a.m. (Nov. 29), when sleep is liable to prevent one from learning the danger in time to escape. Some furniture, books, and clothing were saved, and Miss Daughaday has received unbounded kindness from all sides, and declares that the Japanese have been kindness personified.

Mrs. Justin Burritt Smith (Edith H. Reed), of Westfield, Mass., arrived at Kobe, Nov. 17, by the *Koreai*, and left for Matsuyama by the *Kurenai Maru* (one of the Osaka Shosen Kaisha crack boats on the Inland Sea service) Nov. 20. Mrs. Smith is a graduate of Mt. Holyoke, 1901, and a class-mate of Miss Deyo's. She graduated at Westfield Normal School in 1902, and taught until her marriage in 1910. Her husband died in 1912, and she has come to Japan to visit her friend, Miss Olive Sawyer Hoyt, who is Interim Principal of Matsuyama Girls' School. We understand that Mrs. Smith will remain at Matsuyama for some months, and that she is taking a "free hand" in the instruction at the school, in that she is a voluntary, unattached missionary in fact, tho not one in name nor in organic, formal relations.

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